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MISSIONARY.

For the Recorder & Telegraph.
MASSACHUSETTS MISSIONARY SOCIETY.
NO. 17.

Messrs. Editors.—I must beg your indulgence, and that of your readers, once more, in reference to the claims of this Society on the patronage of those who love Zion. Though our obligations to missionary effort are not to be measured by the success that has attended past efforts, yet when Divine Providence has been pleased to smile on a holy enterprise, and honour it with an instrumental blessing, it is to reflect his goodness, and proper to deprecate encouragement from it to persevere in the labourous undertaking. Few Missionary Societies (be it said with humble gratitude) have been more highly favoured by the Great Head of the church, with early and continued success, than that whose name stands at the head of this article. Whithersoever it has turned, it has prospered. Hundreds are now in heaven, who were plucked as brands from the burning by the Spirit of God, accompanying the labors of its missionaries; and thousands are still on earth, who "rejoice in hope of the glory of God," and fill up their lives with usefulness, in consequence of the same labors.

But in order to place the usefulness of this Society in a just light, permit me to quote the language of a Committee of the Trustees, in a "Circular" sent by them to the churches, if I mistake not, two years since.

"This Society has employed, at different times, two hundred and twenty-four missionaries. They have laboured in desolate places in Massachusetts, Maine, Rhode Island, New Hampshire, Vermont, New York, Pennsylvania, Virginia, Tennessee, and the various States west of the Alleghany Mountains, from Lake Erie to the Florida. They have also visited and laboured among several of the tribes of Indians within the limits of the United States. Their term of service, it is supposed, has been upon an average, about six months each. Upon this supposition, they have rendered, last autumn, missionary service; amounting in all to 122 years.

The people among whom they have laboured, were in the state of the most ignorant and degraded condition. They were not only ignorant of the gospel, and many of them destitute of nearly all the means of grace. They were not accustomed to meet together even on the Sabbath, except for purposes of amusement; their children were growing up ignorant of God, and the way of life; many of them were destitute of common schools; and hundreds of families, even of the Bible. Children were clothed in rags and were naked, who had never seen a school; and families, which were not only destitute of the Bible, but in which there was not a single person who could read it.

In one instance, writes an intelligent and worthy man, "I found nine persons in one town, all hopelessly ignorant, who received their first religious impressions from a single sermon preached by one of your missionaries. And he adds, I have no doubt but that the souls of many ready to perish will come on the Sabbath. In passing through an extensive tract of desolate country, I found some in almost every place, who appeared to be truly pious, who acknowledged the labours of missionaries as the means of their salvation. And could those Christians who steadily hear the gospel, see the joy and gratitude, which these poor people express when they occasionally hear it, they never would cease to contribute of their substance for the continuance of missionary labors; nor would they cease to pray that these labors may be attended with the blessings of the Holy Spirit, and result in the glory of God, and the salvation of men."

In another instance, under the labors of one of the Society's missionaries, there was an extensive revival of religion, which resulted in the hopeful conversion of more than one hundred and fifty persons. In another instance, a single missionary was instrumental in the formation of five churches, in a destitute part of the country, in one year. More than fifty churches, it is supposed, have been founded in consequence of missionary labors, since the commencement of this Society. Many of these churches now supply themselves with the stated preaching and ordinances of the gospel, and are doing much to extend these blessings to others. Often, more than one hundred persons in a year, have been admitted to churches which were already formed.

Missionaries have also been exceedingly useful in raising the attention of people, in the destitute parts of the country, to schools and seminaries of learning. One of them, after labouring with distinguished success in the State of Tennessee, was elected President of Tennessee College. In that situation, he has laboured more than twenty years. By instructing youth, preaching the gospel, assisting in gathering churches, promoting pious young men for the ministry, establishing benevolent societies, distributing religious books, &c. in various other ways, he has exerted an influence, which will be felt to all future generations. Numbers, whom he has been instrumental in preparing for the ministry, are now preaching the gospel; and some of them with distinguished success. Churches have been gathered in a wide extent of country; schools have been established; libraries have been formed; and various benevolent operations carried forward, which will be blessed, in numerous ways, with the temporal and eternal welfare of men.

Two of the Society's missionaries in 1813—14, were instrumental in forming extensive Bible Societies in the different States. They explored the destitute country on the Mississippi, from Lake Erie to New Orleans. In three territories, after the most careful inquiry, they were led to conclude that there were not less than 10,000 families, & in the whole country through which they passed, not less than 40,000 families destitute of the Bible. Through the liberality of various individuals and societies, they distributed, the first year, 5,000 Testaments, and 10,000 Religious Bibles. The next year, they procured and were instrumental in distributing, 400 bound volumes of religious tracts, 8,000 pamphlets, and 2,700 Bibles. Not one of them was without instrumental aid in procuring for distribution, in that destitute region, 4,200 Bibles more.

Nearly all the Society's missionaries, in addition to preaching the gospel, visiting schools, and performing various other parts of missionary labour, have, as they could be obtained, distributed Bibles, Tracts, and other religious books. Thousands of volumes have thus been circulated, and in the most destitute parts of the country.

Comment on such a statement of facts, would be superfluous. It may not be improper, however, to add, that during the last two years as much has been done, or more, than during any preceding term of the same length. But there remains much more to be accomplished.

From more than 20 towns, says the circular, we have received the earnest & repeated entreaty, "Do send us more Bibles. We greatly need Bibles, and other religious books; but we need above all a minister to go in & out among us, and bring unto us the bread of life. Our children are growing up in ignorance, & exposed to all kinds of error. You can scarcely conceive, our destitute situation. We are indeed as sheep scattered upon the mountains, without a shepherd. Will you not speak to the churches of your highly favoured region, in our behalf? Could they only witness our deplorable destitute condition, they would gladly assist us."

This number of desolate places, awaking to just views of their condition, is annually increasing—and their calls are becoming more and more urgent. And with this fact in view, is it not appalling to reflect that the unavoidable expenditures of the last year, exceeded the receipts, by 300 dollars? Shall the Society not only be restrained from occupying new fields that are white to the harvest, but be compelled to withdraw its Agents from fields already occupied, and where abundant success has attended them?—With these questions to the friends of Zion, I leave the subject. May God inspire every reader with the resolution, that something shall be done.

A VOICE FROM THE WEST.

Messrs. Editors.—The liberal grant of the N. Y. D. Miss. Society to send ministers to Indiana, Illinois and Missouri, authorizes the hope that a new era is about to commence in the religious and moral situation of these States. The heart of the Christian and the philanthropist beats high with pleasing anticipations, but it throbs likewise with anxious solicitude, lest, while God seems ready to communicate to us special favors, we should forfeit them, and lose the blessing. We are an unworthy people; but God shows mercy for his great name's sake, for the sake of his dear Son, and in answer to the prayers of his children. Here must be all our hope. May that divine impulse which has caused so many drops of charity to unite and replenish the treasury of the Lord, and directed the eye of efficient pity to turn towards these new states, influence this people to receive instruction with grateful, obedient hearts, and to encourage and support those with our substance, who shall labour for our spiritual benefit.

But, under the blessing of God, the grand pivot on which this great machine is to turn, is the *character*, the *character*, and the *character* of those ministers, by whom the gospel is to be communicated. How important is the work! And when we reflect that this "treasure is committed to earthen vessels," shall we not exclaim, "who is sufficient for these things?" The foundation of many generations, we trust, is to be laid by these heralds of the Cross.—Under their guiding hand, we fondly hope prejudices are to be eradicated, a heterogeneous population amalgamated, society organized and enlightened, the standard of morals raised, and the duties we owe our Creator enforced and observed. How must the possibility of an event so glorious stimulate pious zeal to action! But here a great degree of probability prevails. A single faithful Missionary is enabled here and there to see the fruit of his exertions;—but how much increased would be the effect of such a number of ministers as is contemplated! By concert in labour, their influence would extend through the community, and a simultaneous improvement be realized; and the progress in improvement, with the smile of heaven, would be constant,—not checked, as hitherto, by frequent, necessary neglects, that other more barren places might receive a scanty share of attention.

The views with which a Missionary undertakes the work, ought to be maturely weighed. Does the young candidate consider himself just stepping upon the stage of manly exertion, intending to be active for God, and to obtain a maintenance. He observes many clergymen pleasantly situated in respectable parishes, pursuing their useful labors, and obtaining a comfortable support for their families; he considers his talents and attainments as entitling him to such a situation; and with it he would be content. If Providence open no door of this kind, he next turns his views to the new settlements, seeks a partner for life, obtains her consent to accompany him, and then tries whether he can there obtain a support for himself and family. Though ministers "are men of like passions," with others, and ought to take suitable heed to the things of this world,—yet, from the motives above-mentioned, if they are first in influence, no extensive usefulness can be expected;—self-interest might lead to the same course. May we not conclude that Brainerd, Martyn, and a host of other worthies, had a higher aim? Because missionaries to a new country are not obliged to make such sacrifices as those who go to heathen lands, shall they not, if it would manifestly advance the cause of religion, relinquish something?

It will be readily seen, that the labors of a missionary here, and of course his qualifications, must be very different from what they are in heathen lands. A portion of the community are ignorant; but another class of persons are well educated; many of them emigrants from the eastern cities, who duly appreciate the qualifications of an able minister.—This class is so numerous, and their influence so considerable, that a respectable degree of talents and acquirements in a missionary are very advantageous. The pious minister must expect to meet with many discouragements, and at times, even with contemptuous treatment; to find disgusting ignorance, self-sufficiency and bigotry, and to see human depravity often exhibited with little restraint: yet the Macedonian cry will at times cheer him; and Sabbath Schools, in many places, add their testimony that the fields are whitening to the harvest. But oh! how different is the scene here presented to a minister, that in New England! Meetings are often appointed in dark log cabins, and at times not more than

a dozen are present. Others live near, but they feel no interest in worshipping the God of the Bible; some do not wish to hear persons of another denomination; and others wish not to hear dictionary men, who preach from books. Doubtless, an important part of a missionary's work here is, by the exhibition of every virtue, and by good deeds, to approve himself to the consciences of gainsayers, and win them to the truth. But little curiosity is excited by a new preacher;—many are too ignorant to understand, and still more are incompetent to appreciate a good sermon. To acquire much interest from the people, time and frequent opportunities are requisite. Of course, a missionary tour, hastily performed, effects but little.

With regard to the settlement of ministers, hardly any place in these States is able to afford a sufficient salary. A minister would be cordially welcomed to the hospitality of the people for as long a time as he pleases. His immediate wants they would gladly supply; but as to money, they are destitute. How grateful would it be to such a people, to see a worthy minister cast himself upon their bounty! By visiting from house to house, he would gain their affections; and we may hope win many to his divine Master. He would form a link of communication between families and neighbourhoods; and, when requisite, he could direct their united strength to forward any beneficial purpose. But if he were to be settled in any of our small villages, his salary would be, to a great degree, only nominal, while the idea of it would prevent much of the liberality he would otherwise experience; and the families and small neighbourhoods, scattered through our widely extended country, must still remain "like the parched heath in the desert." Has not a wrong idea prevailed upon this subject? Let the experiment be tried. Let missionaries, actuated by love to God and to souls, in the exercise of patience, prudence, fortitude and zeal, forsake their friends and section of country; adopt this as the place of their abode; renounce all solicitude concerning food and raiment and this world's goods; devote their time to save souls; "be instant in season and out of season"; labor as workmen that need not to be ashamed; and be content with such things as they have; and let all their actions prove to the people, that they seek only the good of their hearers. In this country how eminently calculated for usefulness would be such a course, and how devoted to the service of his Redeemer, could be such a minister!—free from anxiety or perplexity, he might enjoy what his people provided, and the responsibility of his appearance would be theirs, not his.

We can hardly calculate the strength of attachment which a few years of such self-denial and disinterested labor would create. Perhaps the recompense of worldly good would eventuate in greater abundance. We should find almost any people desirous that such a minister should share as largely in this world's goods as themselves. Instead of feeling the support of his family a burden, they would rejoice to see him form the conjugal connexion. But a family, previous to this state of things, must be an incubrance, and retard, rather than advance, a minister's usefulness.

Missionaries to the heathen have several inducements to form the matrimonial connexion, which do not exist in this mission. Here, they are not dependent on people of another language for society; they do not need to bring wives to give assurance of their friendly intentions; neither do we need such an exhibition of domestic and conjugal duties as an example; reasons which are very important with reference to the heathen.

If owned of God, and blessed with success, could a minister feel lonely and comfortless, though dependent and without a family? His dependence would be upon those, whom gratitude, duty, and even pride, would prompt to render their services as a pleasure and honor. And what would be his future prospects? To see the moral creation beautifying around him—temples for the worship of God rising as proofs of his fidelity—Societies formed to extend to others those blessings which Christian charity had bestowed on them—to be surrounded by friends, able and rejoicing to contribute a comfortable support to himself and family, and commending his wisdom and patience in assisting them to rise, before he required of them efforts beyond their power.

AN INHERITANCE OF ILLINOIS.
For the Recorder & Telegraph.
SOMETHING MUST BE DONE.
(From a Correspondent in Missouri.)
The present is emphatically a day for benevolent enterprise. The heathen and our destitute brethren equally claim the commission, the prayers and charities, of our churches in N. England. With the map of the world before us, and guided by the leadings of Providence, we readily perceive that our charity must be widely distributed. If Christ has but one kingdom upon earth, and if the souls of men are equally precious, then it is our duty to regard the spiritual wants of "our kinsmen according to the flesh," as much as we do those of the heathen.

But, lamentable to relate, the spiritual wants of our own country are not so well known as those of other countries. Hence, in our closets, our conferences, and Monthly Concerts for prayer, our destitute brethren "in the goings down of the sun," are seldom remembered.

This fact shows how little the subject of Domestic Missions occupies the mind; and also into what an unpardonable stupidity the most of our churches have fallen. Sorely the pulse of life beats too feebly here. With all the efforts that have been made to establish the gospel in our beloved country for twenty years

past, the field has every year widened. There never was a time when the united exertions of our American Israel were so solemnly and imperiously demanded, as they are at this moment. Unless some more systematic and efficient measures are adopted to build up our waste places, I tremble for the ark of our political and religious liberty! Such is the situation and fertility of the soil, that in point of population, the heart of the United States will soon be beyond the Alleghany Mountains.

The tide of emigration is rapidly rolling on to the West and South West. Important settlements and villages have either grown up or are commencing, where a few years since there was nothing but a dreary wilderness. There also that character is forming which is to affect generations unborn. The infant society in that region, can, with proper means, be moulded into such a shape as to reflect honour upon our civil and religious institutions. But neglect it, and it will become worse than a moral waste. The natural tendency of the human heart is to forget God. Immoral habits are not easily broken up. Such is the situation of our country, that it will deteriorate very rapidly, unless some more powerful efforts are made to enlighten the ignorant, to reclaim the vicious, and to cherish those sentiments of virtue which are ready to die.—Hundreds and hundreds of infant churches in the United States must soon become extinct, without the fostering hand of charity. Shall the name of our God be profaned by the annihilation of these churches? Shall the spiritual wants of nearly two millions of immortal beings, in the South-western part of our land, be treated with indifference? Does the cause of humanity, the cause of Christ, require us to steel our hearts against the piercing cries of our perishing neighbours and children? Because they may not be able to support the gospel, must they die without it? Is it any where intimated in the volume of inspiration, that the poor shall not have gospel preached unto them? And what must be the feelings of that parent, who can deliberately deny his children a crust of bread and a cup of cold water, when perishing with hunger and thirst at his own door?

O, if you had been where I have been for nearly seven years, and seen what I have seen, I know you would weep and pray over the desolations of our Zion! But you have seen no pious mother, who has been anxiously praying, for years, to see a minister of Christ, that she might once more hear the gospel preached, and be permitted to dedicate her children to God in baptism. You have seen no churches where the sacrament of the Lord's Supper has not been administered for a year and a half.—You have seen no professors of religion going twenty, thirty, forty and fifty miles, to enjoy the ordinances of the gospel—you have not seen how our prodigal children abuse the Sabbath, and how in practice, many of them have become worse than heathen.—Neither are you acquainted with the pecuniary embarrassments—the difficulties, privations and immoralities—that are peculiar to new countries.

The whole population of the State of Missouri is between 80,000 and 100,000. The State of Illinois contains about 70,000 or 80,000 inhabitants. And we have in these States only seven Presbyterian or Congregational ministers. In the midst of this population of 170,000, we have twenty infant churches, which are scattered over a tract of country of more than three hundred miles square. North of the Missouri river, there are five small churches—between 35 and 40,000 inhabitants and only one minister of our denomination. The anxiety for preaching in many settlements, indicates that now is a most favorable time for missionary efforts in this destitute region. But where are the labourers? It is not for some of our Methodist, Baptist, and Cumberlandian brethren, thousands and thousands must go down to the grave without any of the means of grace. Do we not want help? And shall nothing be done? Let our population increase for twelve years to come in the same ratio it has done for six years past, and in the States of Missouri & Illinois we shall have 700,000 inhabitants! When I think upon this subject, my heart is pained within me. For I have heard the cries of the Redeemer's children in yonder wilderness. I have seen thousands of precious souls there, moving on to eternity without any to point them the way to the Lamb of God—the way to heaven. And must generation after generation descend to the grave without the privileges of the gospel? Are two millions of immortal beings worth nothing? Is there no redeeming spirit in Christendom? Yes, the United Domestic Missionary Society of New-York has heard our distress; and it is anxious to extend to us the consolations and the hopes of the gospel. But their means are not adequate to accomplish the enlarged desires of their hearts. Their plan of missionary operation is after the Apostolic custom, "to ordain Elders in every city," rather than permit their missionaries to wander over a whole state.—The experience of more than six years has taught me the utility of this plan, both in regard to economy, and the permanent good that may be accomplished.—And I cannot but hope that this Society will receive the liberal patronage of the benevolent, the wise and the good, until the spirit of Domestic Missions shall so increase and pervade the community, that it will be generally seen and felt by the friends of the Redeemer, that some more powerful efforts must be made, and that nothing less than a National Domestic Missionary Society can answer the demands of our destitute and rapidly growing country.

Then under the divine blessing, we may hope to see our infant churches flourish, "the wilderness bud and blossom as the rose," and our land become as the garden of God.

C. S. R.

MISSIONS TO THE HEATHEN.

From Sancho the Proverbialist.

"A society of Churchmen, who had, for the last century, been engaged, among other benevolent designs, in conveying the knowledge of Christianity to the heathen, convened a meeting near my aunt's mansion house, to consider the means of extending to about sixty millions of poor idolatrous Hindoos the knowledge of Christianity. Now, whatever religion and wisdom might urge upon so plain a point, mere prudence could not but be alarmed at an attempt, however quiet, to disturb the creed of sixty millions of people. Accordingly, having entered the assembly, I rose, and to the admiration of my aunt, made the following oration:—

"I rise, Sir, to oppose the motion which has been submitted to the assembly, on the following grounds:—

"In the first place, the Hindoos are savages, & Christianity was never designed for savages.

"In the second place, the religion of the Hindoos is a very good religion—why, then, should we try to change it?

"In the third place, their religion has made them excellent slaves for centuries—why, then, teach them a religion which is only fit for free-men?

"In the fourth place, they are sunk so deep in vice and misery, that it is impossible to release them from it—why then attempt it?

"In the fifth place, who would think of beginning to convert foreign nations, till we have converted every one of our own people?

"Sixthly, when the time comes for the general conversion of the world, some sign will be sent from Heaven to tell us of it.

"Such, Sir, are my reasons for resisting the measure; and whoever promotes it, and opposes me, is an enthusiast, and an enemy to the King, and to the Church of England."

"Having made my speech, I will own that I expected, as the very smallest return, the loud acclamations of the astonished assembly. But a most profound silence ensued; till a clergyman, who, I then thought, looked old enough to know better, arose, and thus addressed the assembly:—

"Instead, Sir, of replying directly to the reasonings of the speaker who has preceded me, I will simply put another case, and request his decision upon it. Suppose, instead of the present assembly, a thousand Peruvians convened on the banks of the Amazon, to take into consideration a supplication from the nations of Europe, to supply them with that bark of Peru, which is the only known antidote for a very large class of our diseases. And conceive, if you will, the preceding speaker, who, I am sure, would be happy to undertake the embassy, to be the advocate for these feverish and aqueish nations, to the only possessors of this antidote. Imagine him to arise amidst the tawny multitude, and with much feeling and emphasis to state, that at least sixty millions of people depended upon their determination for health and life. At once, I am persuaded, the cry of that multitude would interrupt the pleadings of the orator, and one and all would exclaim, 'Give them bark! give them bark! and let not an European perish, whom it is possible for a Peruvian to save.' Thus far all would be well. But conceive, instead of the assembly being permitted to act upon this benevolent decision, some Peruvian, of an age in which the prevalence of policy or mere prudence over justice and benevolence is more intelligible and pardonable, to arise, and thus to address his countrymen:—

"Peruvians, you are far too precipitate.—Consider, I beseech you, the character and circumstances of the persons for whom this privilege is demanded.

"In the first place they are civilized nations—they read and write, they sleep in beds, and ride in coaches; they wear coats and trousers—who then will say, that bark is meant for such persons as these?

"In the second place, their fevers and agues may have many excellencies with which we are unacquainted—why then attempt to cure them?

"In the third place, their fevers and agues assist exceedingly to thin their armies—why, then, strengthen them, merely to destroy ourselves?

"Fourthly, those fevers and agues are so deep seated and violent, that it is impossible to cure them—why, then, attempt it?

"In the fifth place, who would think of curing foreign nations, till we have cured all the sick in Peru?

"Sixthly, when the time comes for the general cure of fevers and agues, I have no doubt but the Great Spirit will give us some sign from the mountains.

"Such, Peruvians, are my reasons for opposing the wish of the speaker; and whoever promotes it, or opposes me, is a madman, and an enemy both to the Incas and the Great Spirit."

"Now, then," continued the old clergyman, "supposing the Peruvian orator thus to reason, I should be glad to know by what answer that young gentleman would repel his arguments."

He then, to my infinite horror, sat down, and left me, with the eyes of the assembly fixed upon me, as if waiting for my reply; but not having any precisely ready, I thought it best to be taken suddenly ill, and to leave the room.

UNITED DOMESTIC MISSIONARY SOCIETY OF NEW-YORK.

This Society has now existed about three years; the reports of the first two years have been published.—The following extract from a sermon of Dr. Rice, of Virginia, preached for the benefit of that Society, will give some idea of what has been done in two years:—

"The whole sum expended during these two years was less than \$11,000. The first report contains a list of more than fifty missionaries employed by the

GRAPH.

1825.

CREEKS.

There is a very long and interesting account of the Creek Indians, who have already given up as known to us at least to avail ourselves of the Creek nation, and relying on their benevolence and justice.

SUCCESS OF THE FIRST MISSIONARIES.

For the Recorder & Telegraph.

MEANS. EDITORS.—An extract from the *Christian*

published in your paper last week, informs

that the origin of missionary exertions might be

traced to the day which immediately succeeded our

mission to mankind. To those who are, at the

present day, engaged in the same labors of love, it

must be a cheering and animating motive, that while

they are treading in the steps of *Apostles and Mar-*

tyrs, they are likewise following the example, as well

as obeying the precepts, of him "who went about doing

good."

My present object in noticing that extract, is, to in-

quire if the concluding sentence—"there is no reason

to doubt that the last command of Christ was so obvi-

ous, that the Apostle age, the gospel was preached

in every part of the world which was then known"—

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MEDITERRANEAN.

The following islands in the

Mediterranean, (and perhaps others) are mentioned in

the New Testament, as having been visited by the

Apostles: Cyprus, Crete, Lesbos, Chios, Samos, Coos,

Rhodes, Patmos, Malta. Vincentius writes, that one

Papirus was left by Bartholomew in Sicily.

EUROPE.—Such places as these are mentioned in

the New Testament, as having heard the gospel pre-

ached: Macedonia, Achaia, Neapolis in Thrace, Philippi,

Amphipolis, Appollonia, Berea, Athens, Corinth, Cen-

chrea, Patmos, in the bay of Naples, Rome, Dalmatia,

Illyricum. Paul purposed to go into Spain, and

doubtless did.

SOMEONE writes, that Andrew inculcated the gospel

at Byzantium.

NAUCLEUS affirms, that Apollonius laboured for

Christ at Ravenna.

EUSEBIUS says, that in due time the gospel was pro-

pagated in France.

NICOPHORE asserts, that Simon Zelotes penetrated

into Britain. Several writers state, that Joseph of Ari-

mathea was sent from France into Britain, about

A. D. 63.

VINCENTIUS writes, that James, with several assis-

tants, taught Christianity in Ireland.

The following passage from the Acts of the Apostles

throws some light on this subject. "Parthians

and Medes and Elamites, and the dwellers in Mesopo-

tamia, and in Judea, and Cappadocia, in Pontus and

Asia, Phrygia and Pamphylia, in Egypt, and the parts

of Lybia about Cyrene, and strangers from Rome, Jews

and proselytes, Cretes and Arabians, we do hear them

speak in our tongues the wonderful works of God."

In Romans, (15: 19.) Paul says, "From Jerusa-

salem, and round about Illyricum, I have fully

preached the gospel of Christ." This extensive cir-

cuit included Syria, Phoenicia, Asia Minor, Macedonia

and Greece. In all this region Paul had preached

the gospel "fully." But his labours stopped not here.

"Gospel itself," (says a work of Rev. Hugh Pearson,

which gained the Buchanan prize of £500 at Oxford.)

"and, according to Clement & others, the country west of

Italy, including Spain, and possibly the shores of Gaul

and Britain, were visited by this great Apostle."

We shall now quote a few passages from certain dis-

tinguished writers, both ancient and modern, which go

to substantiate the same general facts.

TACITUS, referring to things which took place at

Rome, A. D. 65, says, "This abominable superstition

[Christianity] being checked for a time [by the] ban-

ishment of the Jews from Rome, see Acts 18: 2.]

again burst forth, not only throughout Italia where the

evil originated, but also at Rome."

About A. D. 100, a letter was written to the emper-

or Trajan by the Younger Pliny, Roman governor of

Pontus and Bithynia in Asia Minor, stating that un-

less the laws relative to the punishment of Christians

should be relaxed in severity, many excellent citizens

would suffer. "Many," says he, "of all ages, and of

every rank, and of both sexes likewise, are accused and

will be accused. Nor has the contagion of this supersti-

tious seized cities only, but the lesser towns, and the

open country." *Traj. Imp. B. 10, c. 97.* We know

of no reason to suppose that Pontus and Bithynia were

more under the influence of Christianity at this time,

than most other provinces of the Roman empire.

Justin Martyr tells us, that in A. D. 106 "there

was not a nation, either Jew or Barbarian, or of any

other name, even of those who wander in tribes and

live in tents, among whom prayers and thanksgivings

are not offered to the Father and Creator of the Uni-

verse, by the name of the crucified Jesus."

Tertullian (Apol. 3: 37.) enumerates as belonging

to Christ, "the Moors and Gethians of Africa, the

borders of Spain, several nations of France, and parts

of Britain inaccessible to the Romans, the Sarmatians,

Daci, Germans and Scythians." Tertullian wrote

about A. D. 160. Origen, who follows Tertullian at

a distance of only 30 years, says,—"In every part

of the world, throughout all Greece, and in all other

nations, there are innumerable and immense multitudes,

who, having left the laws of their country, and those

which they esteemed gods, have given themselves up

to the law of Moses and the religion of Christ."

Says Mr. Pearson in the work above mentioned,

"It is evident from the narrative of St. Luke, from the

testimony of ecclesiastical writers, and occasionally even

of heathen authors themselves, that the Gospel was

preached in almost every quarter of the Roman Empire,

and even far beyond its boundaries, within the space

of thirty years after our Lord's ascension; and that in

most of those parts great numbers were "daily added

to the Church."

ry Sermon; leaving \$78, 89, as the whole amount of

donations and subscriptions during the year. But of

this sum, \$38, 50 were paid in by persons reputed or

orthodox. So that the united benefactions of Unitari-

ans to this object during the last year, (exclusive of

the collection, which we will suppose was chiefly con-

tributed by Unitarians,) may be stated at *forty dollars*

and *thirty cents!!* The receipts of the American

Bible Society during about the same period, amounted

to \$46,500; and of the British and Foreign Bible So-

ciety, to \$417,553.

[The following statement may be implicitly relied

on. We could easily give names and dates, and more

particular circumstances, but we are satisfied that such

a course, at present, is inexpedient.]

CONVERSION OF AN INFIDEL.

A young man who had imbibed the poisonous prin-

ciples of Infidelity, engaged as a medical student un-

der Dr. Rush of Philadelphia. While in that city, he

was seized with the yellow fever; and so alarming

became his symptoms, that Dr. Rush was constrained

to tell him, he probably had not an hour to live; at

the same time urging him to repent of his infidelity

and believe in the Saviour. Soon after the Dr. left

him, his mind, from agitation and terror, settled into

a calm acquiescence in the government of God and

faith in the Divine Saviour of sinners. His fever

broke—he recovered his health. Some time after, he

became melancholy, under an apprehension that he had

committed the unpardonable sin. This impression

preyed upon his mind for a long time. At last, he

provisionally heard a Minister preach on this subject

in such a manner that his attention was arrested.—

He sought an interview with the Minister, whose

conversation entirely removed the darkness from his

mind—and his faith was strengthened. He devo-

tioned himself to the Ministry—was licensed by a

Presbytery, and has since preached a number of years;

at the same time continuing the practice of Physic.—

He is at present a warm friend of missions, and of all

the evangelical exertions, which distinguish the pre-

sent day.

RELIGIOUS SUMMARY.

The Connecticut Count states that the late Wm.

Woodbridge, Esq. of Stonington, in that state, left

by his will \$1000 to the Congregational Society in that

place—\$500 to do in South Groton—\$500 to do in

North Groton—\$500 to do in North Stonington—

\$400 to do at Pawcatuck Bridge—and \$100 to the

Baptist church in Stonington Borough: all on condi-

tion that within one year from July 23, 1825, a sum

equal to the respective donations shall be raised by the

Societies named, and the whole placed in a fund for

the support of their ministers.

He also bequeathed, unconditionally, \$500 to the

American Bible Society, \$400 to the repairs of the

Mystic Meeting-House, and \$1000 to the town of

Stonington, to assist in procuring a house of refuge for

the poor, and of correction for the vicious.

The receipts into the Treasury of the American

Bible Society, during the month of July, amounted to

\$2,932. Issues from the Depository, 2345 Bibles

and 1817 Testaments—valued at \$2437.

The Nassau Hall Bible Society at Princeton, N. J.

has distributed during the past year, 216 Bibles and

198 Testaments. Whole number distributed since its

formation, 4569; of which 1200 were in the German

language.

Bible Societies in Virginia.—Two societies, Aux-

iliary to the Bible Society of Virginia, have been late-

ly formed in the county of Dinwiddie. From one the

agent acknowledges the receipt of 169 dollars; from

the other, 85 dollars 75.—*Rel. Chron.*

POETRY.

For the Recorder & Telegraph.

MISANTHROPIC HOURS.

I sometimes feel as I could blot
All traces of mankind from earth—
As if 'twere wrong to blast them not,
They so degrade, so shame their birth.
To think that earth should be so fair,
So beautiful and bright a thing;
That nature should come forth and wear
Such glorious appareling:
That sky, sea, air, should live and glow
With light and love and holiness,
And yet men never feel or know
How much a God of love can bless—
How deep their debt of thankfulness.

I've seen the sun go down, and light
Like floods of gold pour'd on the sky—
When every tree and flower was bright,
And every pulse was beating high,
And the full soul was gushing love,
And longing for its home above—
And then, when men would soar, if ever,
To the high homes of thought and soul—
When life's degrading ties should sever,
And the free spirit spurn control—
Then have I seen, (oh how my cheek
Is burning with the shame I feel,
That truth is in the words I speak)
I've seen my fellow creatures melt
Away to their unhallo'd nirth,
As if the revelries of earth
Were all that they could feel & share,
And glorious Heavens were scarcely worth
Their passing notice or their care—
I've said I was a worshipper
At woman's shrine—yet even there
I found unworthiness of thought,
And when I deem'd I just had caught
The radiance of that holy light
Which makes earth beautiful and bright—
When eyes of fire their flashes sent,
And rosy lips look'd eloquent—
Oh I have turn'd and wept, to find
Beneath it all, a trifling mind—
I was in one of those high halls
Where genius breathes in sculptur'd stone,
Where shaded light in softness falls
On pencil's beauty—They were gone
Whose hearts of fire and hands of skill
Had wrought such power—but they spoke
To me in every feature still,
And fresh lips breath'd, and dark eyes woke,
And crimson cheeks flush'd glowingly
To life and motion. I had knelt
And wept with Mary at the tree
Where Jesus suffer'd—I had felt
The warm blood rushing to my brow
At the stern buffet of the Jew,
Had seen the God of glory bow
And bleed for sins he never knew,
And I had wept. I thought that all
Must feel like me—and when there came
A stranger bright and beautiful,
With step of grace, and eye of flame,
And tone and look most sweetly blent
To make her presence eloquent,
Oh then I look'd for tears. We stood
Before the scene of Calvary,
I saw the piercing spear, the blood—
The gall—the writhing of agony—
I saw his quivering lips in prayer,
"Father forgive them"—all was there.
I turn'd in bitterness of soul
And spoke of Jesus. I had thought
Her feelings would refuse control;
For woman's heart, I knew, was fraught
With gushing sympathies. She gaz'd
A moment on it carelessly,
And coldly cur'd her lip, and prais'd
The high priest's garment. Could it be
That look was meant, dear Lord, for thee?

Oh what is woman—what her smile—
Her lips of love—her eyes of light—
What is she, if her lips revile
The lowly Jesus? Love may write
His name upon her marble brow,
And linger in her curls of jet—
The light spring flower may scarcely bow
Beneath her step, and yet—and yet—
Without that meek grace, she'll be
A lighter thing than vanity.

REVIEW.

For the Recorder & Telegraph.

PROF. EVERETT'S ORATION AT PLYMOUTH.

The story of other times, if it recount deeds of honorable ancestry, never fails to create a thrilling interest. Such, to their descendants, is the plain and touching tale of the Pilgrims. The bare sound of the words Plymouth and the twenty-second of December, (we blush not to own our lineage,) brings us, as by enchantment, around the cradle of all that is most valuable in the institutions of our country. We seem, at once, to stand with the shivering company, a mark for the chill blasts of winter;—we involuntarily kneel by their side on the frozen ground, and find our hearts warmed and strengthened by their truly devout expressions of love, humility and faith, and we participate in their apprehensions from the inclement season, from savage beasts, and more savage men, we sympathize with them in their privations and sufferings,—we see them look over the wide ocean towards the pleasant homes and friends from which the hand of persecution had driven them into exile,—we listen to their relation of the manifest interpositions of a kind Providence in their departure and voyage,—and our bosoms swell, as they wipe from their face tears of liveliest gratitude to their merciful and almighty Helper.

In selecting therefore the most eligible situation for the highest, happiest effort of an American orator, we could not hesitate to fix on the 22nd of December, for the time, and on the tear-worn rock of Plymouth for the place. By this preference we intend no reflection on the fourth of July, the memorable birth-day of our political existence; we merely wish to give the superior place to the birth-day of our religious institutions. The noble struggle of the heroes of the revolution was for civil liberty—the more noble struggle of the Pilgrims was for religious liberty. And the personal sacrifices, as well as the object of pursuit, were in the latter case far greater than in the former. How far Professor Everett avails him-

self of the advantages of his situation, we will now examine.

In the introduction, he modestly expresses solicitude, lest he should not do justice to the occasion; and, in the following terms, states his own view of the way in which only it could be done:—

"It is not by pompous epithets or lively anthologies, that the exploits of the pilgrims are to be set forth by their children. We can only do this worthily, by repeating the plain tale of their sufferings, by dwelling on the circumstances, under which their memorable enterprise was executed, and by cherishing and uttering that spirit, which led them across the Ocean, and guided them to the spot where we stand. The twenty-second of December belongs to them; and we ought, in consistency, to direct our thoughts to the circumstances under which their most astonishing enterprise was achieved. I shall hope to have contributed my mite towards our happy celebration, if I can succeed in pointing out a few of those circumstances of the first emigration to New England, from which, under a kind Providence, has flowed not only the immediate success of the undertaking, but the astonishing train of consequences auspicious to the cause of liberty, humanity, and truth." pp. 6, 12.

In prosecuting his design, the orator states, in five particulars, some circumstances, which contributed to the triumphant success of the grand enterprise of our fathers. The first is, the situation of our continent, in respect to the rest of the world. Here he shows, with the hand of a master, that—

"The three United Continents of the old world do not contain a single spot, where any grand scheme of human improvement could be attempted, with a prospect of fair experiment and full success, because there is no spot safe from foreign interference; and no member of the general system so insignificant, that his motions are not watched with jealousy by all the rest." pp. 18, 19.

The second circumstance noticed as favorable to the enterprise, was the point of time, at which our fathers commenced their settlements. Under this particular, the learned Professor, who never seems more at home than in the discussion of historical questions ancient or modern, specifies, in the annals of our race, three epochs of light and promise: the first, in Egypt, where monuments of a polished age still exist; the second, a thousand years afterwards in Greece,—the third, at the close of the fifteenth century, about which time the use of the mariner's compass, the invention of the art of printing, the reformation from popery, and the discovery of America, combined their happy influence in meliorating the condition of the modern world.

"At this critical point of time, when the most powerful springs of improvement were in operation, a chosen company of pilgrims, who were actuated by these springs of improvement, in all their strength, who had purchased the privilege of descent at the high price of banishment from the civilized world, and who with the dust of their feet, had shaken off the antiquated abuses and false principles, which had been accumulating for thousands of years, came over to these distant, unoccupied shores.—They rested the edifice of their civil and religious liberties on a foundation as pure and innocent as the snows around them. Blessed be the spot, the only one on earth, where such a foundation was ever laid. Blessed be the spot, the only one on earth, where man has attempted to establish the good, without beginning with the bad, the odious, the too suspicious task of pulling down the bad." pp. 33, 36.

Some of our readers may smile to learn, that "the untimely qualities of our climate and soil" are specified as the third circumstance to which "we are to look for a full share of the final success that crowned the enterprise." The first argument, by which Mr. Everett would support this position, is, that "to this it is to be ascribed that the country itself was not pre-occupied by a crowded population of savages." This argument I cannot admit, without considerable qualification. For, if no evidence existed, that a desolating disease had recently swept away many of the ordinary inhabitants to prepare a place for the quiet settlement of the defenceless colony; yet, such are the well known habits of the Indians, that their population is more frequently sparse than dense, under circumstances of sky and soil the most favorable. With a wandering people, who depend for subsistence on their skill in hunting & fishing, mildness of climate, and a soil rich and easy, are things of secondary consequence. To the other argument, that our natural situation is highly favorable to that industry and frugality on which our prosperity in no small degree depends, we see no objection. We leave it to the pale, moping, profligate, sickly inhabitants of more fertile regions, to pronounce the eulogium of their luxurious prairies, and to rally the hardy and ruddy sons of New England on their rocks and hills and scanty profits;—we are satisfied with a land abounding in picturesque and animating scenery, rather than one tiresome dead level,—a land of hills and valleys, and springs of pure water, in features resembling not the champagne of Egypt, but the hill country of Judea—the rocks and mountains about Jerusalem,—closely resembling that glory of all lands, flowing with milk and honey, and selected from all the earth by a perfect Judge, for the happy residence of his chosen people. We confess our astonishment, that this our goodly heritage should be so often undervalued; and we think our author in the following original and truly eloquent contrast, is exposed to the charge of depreciating the natural fertility of the average soil of N. England.

"We have had abundant reason to be contented with this austere sky, this hard yielding soil. Poor as it is, it has left us no cause to sigh for the luxuries of the tropics, nor to covet the mines of the southern regions of our hemisphere. Our rough and hardly subdued hill-sides and barren plains have produced us that, which neither oases, nor spices, nor sweets could purchase,—which would not spring in the richest gardens of the despot East. The compact numbers and the strength, the general intelligence and the civilization which since the world began, were never exhibited beneath the sultry line, have been the precious product of this iron bound coast. The rocks and the sands, which would yield us neither the cane nor the coffee tree, have yielded us, not only an abundance and a growth in resources, rarely consistent with the treacherous profusion of the tropical colonies, but the habits, the manners, the institutions, the industrious population, the schools and the churches, beyond all the wealth of all the Indies.

"Man is the nobler growth our soil supplies, And souls are ripened in our northern skies." Describe to me a country, rich in vines of the precious metals, that is traversed by good roads. Inform me of the convenience of bridges, where the rivers roll over golden sands. Tell me of a thrifty, prosperous village of freemen, in the miserable districts where every clod of the earth is knuckled up for diamonds, beneath the lash of the task master. No, never! while the constitution is not of states, but of human nature, remains the same; never, while the laws, not of civil society, but of God are unrepented, will there be a hardy, virtuous, independent yeomanry, in regions where two acres of untill'd banana will feed a hundred men." pp. 39, 41.

The fourth circumstance, which Mr. Everett specifies, as having a favorable bearing on the success of the enterprise of our fathers, was the fact, that "they themselves sprang from the land best adapted to furnish the habits and principles essential to the great undertaking." After freezing us with horror, by the suggestion, that, if we had descended from almost any other country we must have received "absolute government, military despotism, privileged orders and the holy inquisition," he produces a passage alike honourable to his fine taste, and his tender and reverent feelings for remote ancestry, and which loses none of its electrical pathos, from the circumstance that it is probably a faithful copy of impressions actually made on the author's mind in his visit to Europe.

"In touching the soil of England, I seem to return like a descendant to the old family seat; to come back to the abode of an age, the tomb of a departed nation. I acknowledge this great consanguinity of nations. The sound of my native language beyond the sea, is a music to my ear, beyond the richest strains of Tuscan softness, or Castilian majesty. I am not yet in a land of strangers, while surrounded by the manners, the habits, the forms, in which I have been brought up. I wonder delighted through a thousand scenes, which the historians, the poets, have made familiar to us,—of which the names are interwoven with our earliest associations. I tread with reverence the spots, where I can retrace foot steps of our suffering fathers; the pleasant land of their birth has a claim on my heart. It seems to me a classic, yea, a holy land, rich in the memories of the great and good; the martyrs of liberty, the exiled heralds of truth; and richer as the parent of this land of promise in the west." p. 47.

The last favorable circumstance, which our author notices, is thus announced:—

"But it was not enough that our fathers were of England;—the masters of Ireland, and the lords of Hindostan are of England too. But our fathers were Englishmen, aggrieved, persecuted and banished." p. 49.

MISCELLANY.

AFRICAN SLAVERY AND COLONIZATION.

The love of justice and the love of country plead equally the cause of this people, and it is a mortal reproach to us, that they should have pleaded it so long in vain. The hour of emancipation, (says he,) is advancing in the march of time; it will come, whether brought on by the generous energy of our own minds, or by the bloody process of St. Domingo.—Jefferson.

In Africa the horrors of savage warfare are perpetual. Not that these tribes are created with a peculiar ferocity of disposition; so far from it, their nature seems to possess an uncommon share of what is mild and amiable. And yet you might traverse the whole region of which I speak, and you will find it, in all its districts, a theatre of terror, flight, conflagration, murder and whatever is still more dreadful in earthly suffering. You might come to one place, where there was a village yesterday, and find only its smoking ruins, and the calcined bones of its murdered population. You might pass on to another, and think that here there might be peace; but while the inhabitants are beginning to gather around you, with a timid curiosity, there is an outcry of alarm—the foe is upon them—their houses are in flames—their old men are smitten with the sword—their infants are thrown to the tigers, and their young men are swept into captivity. You might follow the captives—weeping, bleeding—to the sea-shore; and there is the slave ship. Every year no less than 60,000 victims of slavery are carried in chains across the ocean. Now, while I am speaking to this happy assembly, there is weeping and lamentation, under the palm trees of Africa; for mothers have been plundered of their children, and will not be comforted. To day the slave ships are hovering over that devoted coast, from the Senegal to the Zaire. To night, as the African lies down in his cabin, he will feel no security; and as he sleeps, he will dream of conflagration and blood, till suddenly he awakes, and his roof is blazing above him, his wife is bleeding at his feet, his children he fettered and helpless before him, and ere he can grasp the weapons of despair, the cold steel of the murderer is in his vitals.—Rev. Mr. Bacon, at New Haven.

Knowledge is power, and if rightly used makes a good citizen—and without some considerable degree of it, a man never can be a good citizen. Ignorance begets vice. And who will deny that this power is eternally wrested out of the hands of the slave? To retain them in slavery, it is necessary to keep them something like the brute—the mind, the immortal mind, is to receive no food; but crush it—and bury it; and the deeper it is buried, the better the slave—the less he knows about the rights of man, the better for the master—My God! My God! Is this the humanity of man to man?—Rev. Mr. Patterson, at Phil.

In favor of slavery there is one plausible argument, the deceitfulness of which is not immediately seen. Permit us to analyze it a moment. The argument is this, viz. That the African slave is in a more eligible state in this country, enjoying the Christian religion, than he would be were he to live in his native country. i. e. It is better to go out of his chains in this country to heaven, than to go out of his native country, a free heathen into hell.

The answer is this. When such a thing occurs, it is of God; of his overruling Providence; and not of the master or slave. Was this the motive of the man-stealer when he stole the slave in heathen Africa? Was it his motive to teach him the Christian religion? Or was it the motive of the American master when he purchased him of the slave? None will affirm either. Then the question needs no answer. The motives of the heart, make the actions right or wrong. But the motives in this case have been wrong all the way from first to last. To look into the hold of a slave-ship on the coast of Africa, where his slaves are cramm'd together that about one fourth die ere they reach this country, we would have a poor opinion of the piety of the slave's motives.—ibid.

In 1820, our slave population amounted to one million five hundred thousand; their annual increase is estimated at thirty-five thousand, & their number doubles in less than 20 years. Things remaining as they now are, in 1840 we shall have three millions of slaves; in 1860, six millions; and in 1880, twelve millions. But what is to be their condition? Policy requires, even now, that they be kept in ignorance. They may not be taught to read even the Bible, because they will learn their rights, and the means of asserting them. As their numbers increase, the hand of oppression must be laid heavier upon them, and their chains closer riveted. But as year after year passes away, how much anxiety and terror must be endured by our brethren in the slave-holding States! Plots will thicken! servile insurrections spring up! and flames be kindled, which can be quenched only with blood! These, I know, are words of terror—but their terrible nature is no argument against the truth of what I say. If things go on as they now are, words more terrible than these must be familiar in our mouths. Can a million and a half of men, can twelve millions be kept in ignorance and bound in chains forever! Can you prevent them from learning that they are fettered, and that 'freedom is the birthright of humanity.' The air which they breathe is free—the soil on which they tread, and which they water with their tears, was once wet with the blood of freemen.—Rev. Mr. Boutwell, at Concord, N.H.

By the establishment of a colony on the coast of Africa, we may introduce into that continent both civilization and Christianity. In time, we expect their villages will be scattered over that whole land, where now roam sixty millions of barbarians. Christian villages and cities may adorn the whole line of coast; intervene, as with an impassable rampart, the parties in the slave trade; and dispel, by their blessed illuminations, the deep gloom of the interior. From these may go forth the holy missionaries, to announce the grace of the Son of God, and to teach the lessons of his Gospel.

pel. And is there in the whole civilized world, a field for missionary exertions more easy for cultivation, or rich in promise, than that which presents itself in Africa? Here are no formidable systems of superstition consecrated by age and authority, no imposing ceremonies, no awful rites to terrify, impress, fascinate, or subdue the soul, and to render it inaccessible to truth. One poor native has already received Christian baptism; another, revered for his rank and age, listened to the admonitions of a minister of God with tears. And shall we remain indolent at this auspicious season for enterprise and action? Africa may be civilized, regenerated, saved; and is this truth one, to us, of insignificant import? Is it nothing to terminate the worst system of fraud and crime which has ever existed; to construct, out of the broken and despised materials of a ruined race, social and political institutions, based upon truth and right; nothing to promulgate throughout Africa, our heavenly religion, and thus to erect to our national honor, a monument more durable than marble, inscribed to CHARITY, THE QUEEN OF THE VIRTUES?—Rev. Mr. Gurley, at Washington.

Let us not imagine, for a moment, that we, in this Northern clime, are exempt from that enormous guilt, connected with slavery, and the slave trade, which we are so ready to appropriate to our brethren in distant States. We have no right thus to wash our hands. From New-England have gone the ships and the sailors that have been polluted with this inhuman traffic. In New-England are the forges which have framed the fetters and manacles for the limbs of unfeeling Africans. The iron of New-England has pierced their anguished souls. In New-England are found the over-grown fortunes, the proud palaces, which have been reared up from the blood and sufferings of these unhappy men. The guilt, both of the slave-trade, and of slavery is strictly national. Few, few indeed, in any part of the land, have done what they could, to purge themselves and their country from this foul stain. National, then, let the expiation be. Let our whole country, polluted as it is, with the blood of Africa, confess its guilt, and resort to the blood of the DIVINE REDEEMER for pardon. And while we mourn those wrongs which nothing but infinite mercy can forgive, let us, as far as possible, repair them. Let us ransom the humble children of Africa from their debt. Let us unshackle their limbs, and pour the light of heaven into their benighted minds. Let us send them back to their native lands; and let us send with them the treasures of science and of art, and the richer treasures of the gospel, to be diffused through their instrumentality, among their wretched fellow-countrymen. Rev. Dr. Dana, at Londonderry, N.H.

THE EVANGELICAL GOSSNER.

In the London Baptist Magazine for April we find the subjoined extract of a letter from Leipzig, respecting the Rev. John Gossner, a truly pious and evangelized preacher of the Catholic Church. It appears that he is a decided enemy to the impostures of the Romish Church, and has been violently persecuted on that account.

"This highly-gifted man, by whose preaching hundreds have been snatched from perdition, and converted to Christ, after having suffered persecution and imprisonment in his own country, was called to St. Petersburg, by the special wish of the Emperor. This is now about five years ago. In St. Petersburg his preaching was uncommonly blessed, and a large congregation gathered, who assembled in a hall hired for the purpose.

"The enemies of the gospel were not a little disappointed by his success, and used all the means they could to destroy his work; and at length they also succeeded so far, that last summer Mr. Gossner was suddenly sent out of the country, by command of the emperor. His enemies, among whom were many of the Greek and Roman clergy, had insinuated that, in a work which he had written,—a kind of commentary on the New Testament—he had spoke against the Virgin Mary, and the saints, and preached rebellion against the Emperor. The falsehood and wickedness of these assertions, especially of the last,—is known to every one who has read the book, which tends only to practical godliness; and has done already much good in Germany. After Mr. Gossner's return to Germany, he first went to Altona, and there last four months he has been in Leipzig. I had been already connected with him when in Petersburg, & came on a correspondence with him; and I enjoy now the great privilege of being almost daily in his company—to share in his prayers, and to hear the word expounded by him. He is very far from any thing Roman Catholic, and he would long ago have joined the Protestant church, if he did not see it so full of unbelief, and estranged from the truth of the gospel."

PIETY IN CHILDHOOD.

A girl of about 15 years old, who had been piously educated, and had learned the consolations of religion a year or two before, was attacked with the consumption in March 1824. Her name was Mary Roberts; and she lived at Holyhead, in the island of Anglesea, [Irish Sea.]

"At last," says the Evangelical Magazine, "the dreared event, supremely welcome indeed to herself, but inexpressibly painful to her affectionate but resigned and submissive parents and friends, arrived. Her father telling her he could not bear the thought of parting with her, she with a sweet smile said, 'Papa, think what Abraham did when the Lord called for his only son; and you, having several other children, ought to be as submissive to the divine will.' The day before her death, when her father was supporting her head, she said that Christ was better to her than all the world; and she advised her sisters to seek religion early, adding that the best of sickness (the difficulty of breathing, and her cough, were very painful) was a very convenient time to become religious. 'O, papa,' continued she, 'what if I had now to begin to search my Bible! but I bless God, I can say, I know in whom I believe, and that he is able to support me; and I will trust in him; yea, he will conquer die now than that I should recover, and become wicked!'"

"She requested her father to divide her pocket money between the Bible and Missionary Societies, and also to distribute her Tracts. On the 8th day of October her allotted time was completed; and she placidly slept in Jesus."

JOHN BROTHERTON.

JOHN BROTHERTON was a soldier, and fought in the battle of Minden. When he left home he took a small Bible, which he determined always to carry with him. When going to the battle, he put his Bible between his coat and waistcoat, over his breast. It was the means of saving his life, for one of the enemy's thrusts pierced through his belt and coat, and above 50 leaves of the Bible.

The Psalmist says, "Thy word have I hid in mine heart, that I might not sin against thee." N. Y. Tract Mag.

The number of sheep in France is 30,307,728. The wool is estimated at 106,078,048. The average of tallow for each sheep is from 5 to 7 pounds.

During a violent storm, on the 6th ultimo, in Kingwood, N.J. a sun-fish, 4 inches long, was raised down, in the yard of Mr. Nathaniel Atchley. It was taken up alive.

The Baltimore *Genius of Universal Emancipation* states that since the first of March last, 199 slaves have been shipped from Baltimore to N. Orleans for sale.

The Dutch flag displayed on board the vessel which landed the Dutch Minister at New-York, is said to be the first flag of that nation which has been exhibited in New York State since it was struck 150 years ago, when New Amsterdam was ceded to Great Britain.

One hundred and eighty tracts of land, comprising 44,561 acres, are advertised for sale by the Sheriff of Fayette County, Penn. 116 of the tracts were seized as the property of Alex. McClain.

OBITUARY.

Died at Ludlow, Vt. February 2, 1825, JONAS FLETCHER, Esq. aged 75.—At the age of 18 he made a profession of his faith in Jesus Christ.—The year of the Revolution had no sooner broken out, than he volunteered to the service of his country. With an ardent patriotism bordering on enthusiasm, he manfully contended for liberty and the rights of man, associated with Washington, Putnam and Gates. Though of inferior rank, he received the high approbation of the Commander-in-Chief, as well as of other distinguished officers.

At the close of the war, having spent his property, he retired to the mountains of Vermont. Here was a quiet life, and to these the habits of the camp had fully returned.

God, who had been his protector in the field of battle, was now his help and support in a lonely wilderness. The forest bore, and a village arose in a few years, in its stead. Near the close of life he had the pleasure of beholding two meeting-houses, a school-house, and 40 dwellings,—where a few years before he had labored with his own hands in felling the trees.

He enjoyed the confidence of the great and the good—a wise legislator and a firm patriot. The first meeting-house and school-house in Ludlow, were built at his private expense; nor was he less munificent in his liberality to the religious and literary institutions of his country. He possessed a missionary spirit, and thousands of dollars was distributed by his hands among the several institutions for spreading or supporting the gospel in this and foreign lands.

He early cast his bread upon the waters, and on every side, the blessings of heaven attended him. His naked and hungry never went from his door without relief; and even the retired abodes of poverty and indigence were witnesses to his philanthropy.—A pillar in the church, and never ashamed of the name and cause of Christ,—the servants of the Most High were welcomed to his hospitable mansion.

Now, reader, let me invite you to the closing scene. Death approached—he was ready—his work was done—and well done. No terrors accompanied the grim messenger;—death was disarmed of his sting, and the grave obtained no victory.

LITERARY & SCIENTIFIC.

NEW PUBLICATIONS.

An Address pronounced in Worcester, Mass. on the Fourth of July, 1825, being the Forty-ninth Anniversary of the Independence of the United States, before an Assembly convened for the purpose of celebrating this event religiously. By Samuel Austin, D. D. Worcester: printed by Wm. Manning.

Addresses delivered at Oxford (Ohio) on the 30th of March, 1825, at the Inauguration of Rev. ROBERT H. BISTON, as President of the Miami University. Published by order of the Board of Trustees. Hamilton, (Ohio,) printed by James E. Caines, 1825.

LITERARY CURIOSITY.

The king of Oude, in India, has himself composed a splendid work in 7 volumes, the title of which is—*The Seven Seas; or Dictionary of Grammar of the Persian Language*. By the king of Oude, father of the victorious, the adorer of the faith, the scholar of the age, the conqueror of the faith, the lion, the Paladine.—The king has given several copies to the East-India company to be distributed in Europe. The work is printed at Lucknow. The volumes are 15 inches long, and 11 broad. On every page are the king's armistices, 2 fish, a throne and crown, a star, and waves of the sea.

EDUCATION IN EUROPE.

A French Journal has furnished a table presenting a comparison of the number of children in the several countries of Europe, who are educated at public schools, with the whole population. According to the table, the pupils of the public schools in the circle of Gratz, is one in nine of the whole population—in Prussia, one in eleven—in Austria, one in thirteen—in Prussia, one in sixteen—in Scotland, one in ten—in England, one in sixteen—in Ireland, one in eighteen—in France, one in thirty—in Poland, one in seventy-eight—in Portugal, one in eighty—and in Russia, one in nine hundred and fifty-four.

ACADEMIC RECORD.

Theological Seminary at Bangor, Me.—Examination, Aug. 2. The Exercises, Salutatory address by Joseph Lane—other exercises, by Samuel B. Wright, Darius C. Allen, Charles J. Brown, Ralph Crampton, Josiah T. Hawes, Stephen A. Ledy, Samuel Nichols, and Nathaniel Wales of the Junior class.—By Forrest Jeffords, James P. Richardson, Seth Thurston, Daniel Warren, Isaac E. Wilkins, & Wm. Lewis, of the Senior class. The following were the subjects of the orations of four of the Senior class: "The beneficial effects of the Gospel on the temporal interests of man."—"Human Character of Jesus Christ."—"The Character of Alexander the Great."—"The History of Henry Martyn, compared and contrasted."—"The relation of Adam and Eve in the Garden of Eden, and that of believers in Heaven compared."—Cont.

Books in Russia.—Previous to the year 1817 the number of works printed in Russia did not exceed 1000, about the same number as is annually contained in the catalogues of the fair at Leipzig. This number was augmented to about 8000.

The Rev. WILLARD PRESTON, late of Providence, has accepted the appointment of President of the University of Vermont.

In England Dr. Granville has discovered a new disease. He has also discovered the mode of "Nervous mifaction," so as to have successfully practiced it.

The remains of the black waxen candle that adorned the prison of Louis XIV. before he was beheaded, the black, are preserved in the Museum at Alexandria (D. Col.)

The stamps on newspapers in Great Britain and Ireland, amounted the last year to 1,522,116 \$ 66 cts. for the last eleven years, to 1,522,537 \$ 7 1/2 cts. It appears that a new version of the Holy Bible, published in Spain, by order of the king, has been translated into Mexican.

MAGEL ON THE ATONEMENT.

DISCOURSES AND Dissertations on the Scriptural Doctrines of Atonement and Sacrifice, and the principal arguments advanced, and of those doctrines, as held by the established church, with an Appendix, containing some strictures on Mr. Robinson's account of the Unitarian Scheme, in his review of Mr. Wilberforce's Treatise, together with remarks on the version of the New-Testament, lately published by Unitarians. By WILLIAM MAGEL, D. D. F. R. S. M. R. I. A. Dean of Cork, Chaplain to His Excellency the Lord Lieutenant of Ireland, late S. F. D. and Professor of Mathematics in the University of Dublin. From the last London edition, with additions. For sale by R. P. & C. WILKINS.

FOR SALE. BY RUTTER, GAYLORD, & CO. at their Bookstore No. 73 Ann Street, 109 3/4 North Street, different qualities. Price from \$2.50 to \$5.00 per 100 Superior Russia Skins. For cash or approved credit. Sw. No. 12.

PRINTING AND BOOK BINDING. The subscribers having entered in partnership, would inform their friends and the public, that they have commenced the Printing and Book Binding business in the village of Andover, Mass. where they will be happy to receive orders for services in all of the above branches. They have secured the Printing Office with a complete set of apparatus, and a new, which they flatter themselves will give them, with the aid of former experience, to give satisfaction to those who may favor them with their patronage. Books will be bound, or re-bound, at short notice, either in common or elegant binding, on the most reasonable terms. S. CUTTS CARTER. JOHN SHERMAN ANDERSON.

Our readers (last bottom of page) have been informed, that the article given in our publication, was "Notes," that To the Editor. Fair and subjects are all affected with a very which I and the O great injury to our regard for the future of it. Register, you part of the ext the 2nd edit sermon, which These quotat Colman to sho betimes of C old, that you k the extra continue to a did any unjust You are doc have been pu and, as many exhibition of given in his Mr. C. has b the agreement statements obje and been remi in most oth argument. As the extra in vindication you are sh the follow Mr. Colman's lines, said by satisfaction, and the public min our correspo principle of re along necessar which have approved, by the Unitarians;—an agreement co signed, betwe Mr. Colman is given from each an inquiri tract the early sincere friend EXTRACT FROM Mr. Colman's weapon wh is dangerous others. We ap authority, be apostle of m whose disci and hold in assumed that when we say the none other th "Dr. Priest Unitarians, as subjects as and in produc nerally. Two various divisions and are p thus expressed to fall, and "Admitting, the reader f applying the fol to that, than This being ad mind by motive tion between all the way of prop intellectual, as sever the sta and loss of natur wise than it has things past, pres and the Author of Nec. p. 8. A man indeed reasoning employed, by the opponents of those trines, as held by the established church, with an Appendix, containing some strictures on Mr. Robinson's account of the Unitarian Scheme, in his review of Mr. Wilberforce's Treatise, together with remarks on the version of the New-Testament, lately published by Unitarians. By WILLIAM MAGEL, D. D. F. R. S. M. R. I. A. Dean of Cork, Chaplain to His Excellency the Lord Lieutenant of Ireland, late S. F. D. and Professor of Mathematics in the University of Dublin. From the last London edition, with additions. For sale by R. P. & C. WILKINS.